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MEMOIR OF KEOPUOLANI

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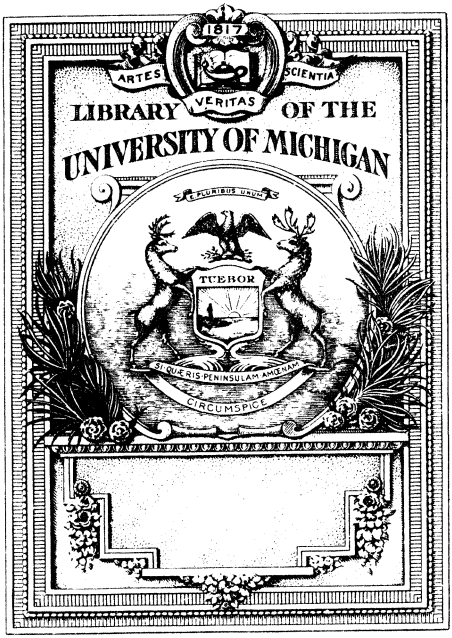

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MEMOIR

OF

KEOPUOLANI,

LATE QUEEN

OF THE

SANDWICH ISLANDS.

ings shall be thy nursing fathers, and their Queens thy nursing mothers'

Boston:
PUBLISHED BY CROCKER & BREWSTER,
No. 50, Cornhill.
1825.

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MEMOIR

OF

KEOPUOLANI,

LATE QUEEN

Richards, Mrs.

OF THE

SANDWICH ISLANDS.

"Kings shall be thy nursing fathers, and their Queens thy nursing mothers"

Boston:
PUBLISHED BY CROCKER & BREWSTER,
No. 50, Cornhill.
1825.

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INTRODUCTION.

The present seems to be an appropriate time to reprint this brief memoir of Queen Keopuolani, the earliest convert to Christianity at the Hawaiian Islands. She was a worthy compeer of Kapiolani and Kaahumanu, and her life gave signal evidence of the transforming power of the Gospel. This narrative was drawn up by Rev. W. Richards at Lahaina in 1824. At that time the orthography of the Hawaiian language had not yet been settled, but it has not been considered necessary to change the original spelling, except in case of evident misprints. The proceeds arising from the sale of this little book are to be given to the Hawaiian Mission Children's Society.

W. D. A.

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PREFACE.

This memoir was drawn up at the Sandwich Islands, by one of the missionaries at Lahaina, and was forwarded to the Prudential Committee of the American Board of Commissioners for Foreign Missions. All the material facts which it contains, were derived from personal observation, or by conversation with the older chiefs of the islands, and the work bears strong internal marks of being throughout an authentic narrative. As such, it is sent forth by the Committee, with the hope that, by the blessing of Almighty God, it will render important service to that department of Christian benevolence, which has for its object the moral improvement of the heathen world.

This Memoir will probably be published by the London Missionary Society, about the same time that it issues from the press in this country.

Missionary Rooms,
Boston, Mass., June, 1825.

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MEMOIR.

OF

KEOPUOLANI

CHAPTER I.

MEMOIRS UNTIL HER MARRIAGE WITH TAMEHAMEHA.

Her nativity and family.—Wars of Tamehameha. —He takes Keopuolani prisoner, and makes her his wife.

KEOPUOLANI was born in the year 1778, at Pahoehoe, in the district of Wairuku, on the northeast side of Maui, one of the Sandwich Islands. Her name, like most other names in these islands, was significant, and one which the people generally would not venture to appropriate to themselves, or their children:—

Ke - - opu - - - o - - - - - lani,
The collecting of heaven.
Or, The gathering of the clouds of heaven.

She was often called by other names, as *Kai,* (the sea,) *Makuahanaukama,* (the mother of many children,) *Kalanikauikealaneo,* (the heavens hanging cloudless.) Her original name, however, and the one by which she was usually called, was *Keopuolani.*

The family, from which she descended, by her father, had governed the island of Hawaii, (Owhyhee,) for many generations. The family from which she descended by her mother, had long governed Maui, (Mowee,) and for a time had also governed Ranai, Morokai, and Oahu (Woahoo.)

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For several generations, there had been frequent intermarriages between the reigning families in different islands, so that the two families, from which Keopuolani descended, were nearly connected with each other.

Her father's family had been particularly distinguished as far back as its history can be traced. Her father's name was Kauikeaouli.* He was king of Hawaii at the time of his daughter's birth, but was slain, about two years after, in a sanguinary battle with Tamehameha.

His father, and Keopuolani's grandfather, was Taraniopu, often called Taraiopu,** and was king of Hawaii at the time it was visited by Capt. Cook, in 1777. This was the king, whom that celebrated navigator was leading by the hand on a visit to his ship, when the jealous rage of the natives burst on the innocent man, and terminated his enterprising and useful life.

All who have read the English history of the death of Capt. Cook, will be pleased to know, that the natives themselves give the same general account of it as was given by Capt. Cook's officers.

The wife of Taraniopu, and grandmother of Keopuolani, was Kalola, daughter of the king of Maui. She threw her arms about her husband's neck, while he was walking with Capt. Cook, compelled him to desist from his visit, and furnished the natives an opportunity for commencing their fatal attack. She was, also, the nurse and guardian of Keopuolani during her early years.

The mother of Keopuolani was Kekuiapoiwa, daughter of Keoua, a younger brother of Taraniopu. She was also half sister to Tamehameha.

At the time of Keopuolani's birth, her parents were in Maui, on a visit to Kahekiri, who was the uncle of Keopuolani, and at that time king of Maui, Ranai, Morokai and Oahu.

*Alias Kiwalao.
**Terreeoboo in Cook's Voyages.

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Kauikeaouli and his wife soon returned to Hawaii, leaving their infant daughter under the care of her grandmother Kalola, where she remained until Maui was conquered by Tamehameha in 1790.

The reader may perhaps, inquire why she was at this early period separated from her parents. It should therefore be mentioned, that it is not customary with the chiefs to bring up their own children.

A chief, from the time of his birth, has a train of attendants, almost as numerous as when he arrives at manhood. He has, also, a nurse, or guardian, and wherever he goes, although he may be carried in his nurse's arms, one man follows bearing a fly-brush, another a fan, another an umbrella, another a spit-box, another a pipe, and usually a large company of other attendants, all of whom anxiously wait the nod of the child. Thus it was with Keopuolani.

At the early age of thirteen, she became the wife of Tamehameha, the late king of all the islands. The character, wars, and exploits of this celebrated man would afford sufficient matter for a volume. In this place we can only mention two or three circumstances respecting him.

He was the son of Keoua, a younger brother of Taraniopu, and was not among the highest chiefs, being only cousin to the reigning king. His authority was confined originally to two districts. Even during his minority, he manifested a great degree of enterprise and strength of character. In the year 1790, he rebelled against his cousin Kauikeaouli who had been on the throne only two years, and slew him in a sanguinary battle.

Tamehameha then went to Maui with all his forces. Kahekiri, who has been already mentioned, to whom this island belonged, resided then at Oahu. Tamehameha, therefore, succeeded in taking Maui without much bloodshed. Keopuo-

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lani, now twelve years of age, and celebrated for her beauty, fell into his hands as a prisoner.

Her grandmother immediately betrothed her to the conqueror, who soon proceeded to the island of Morokai. He had but just arrived when intelligence reached him, that Keoua, a younger brother of the king whom he had just slain, had risen in arms, and was taking possession of Hawaii.

Tamehameha took his newly betrothed bride and returned in haste to his own island, where he soon succeeded in quelling the rebellion. Having been jealous of this chief, he had made a treaty with him. After the conclusion of the treaty, according to the custom of the country, a pig was slain, signifying that thus it should be done to the party by whom it should be violated. When, therefore, the vanquished chief was taken, he was put to death; though by some it is said, that it was not in consequence of the king's order, who designed to have pardoned him.

At this time Kahekiri sent from Oahu, saying to Tamehameha, "You and I are friends. We are brothers. Let us not fight. Come not to this place, for if you come I must defend myself. You are young and I am old. Wait till the black tapa covers me. Then you will be king alone." Tamehameha respected his message.

After his death, Tamehameha repaired with his forces to Oahu, where he met with a spirited resistance from the chiefs of that island. But he soon gained the ascendency, and, excepting Tauai, (Atooi,) became king of all the islands.

CHAPTER II.

FROM HER MARRIAGE TO THE ESTABLISHMENT OF THE MISSION IN MARCH 1820.

Her children.—Veneration for her person.—Plurality of husbands.—Humanity of her disposi-

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tion.—Human sacrifices on account of her sickness.—Nature of the tabu.—*Keopuolani consents to its abolition.—Further proofs of the reverence in which she was held, and her consequent personal sacrifices in the destruction of the ancient system.*

AFTER this Tamehameha took up his residence at Kairua, on the island of Hawaii. Keopuolani became his wife in the year 1791. At seventeen she was a mother; but her first son, bearing the name of the present king, died at an early age.

Her second son, Rihoriho, the late king, was born in the year 1796.

Besides these, she has borne nine children, five sons and four daughters. Of her eleven children two only are living, Kauikeaouli, and Nahienaena, the latter of whom now takes the name of her mother.

Keopuolani, while her husband lived, usually resided with him at Kairua. This, however, was by no means their constant dwelling place, although it was a favorite one. No chief on the Sandwich Islands is confined to one, two, or ten places of residence, and nearly all the high chiefs divide their time between the different places of importance. Thus it was with Keopuolani. A part of her time she spent at Hawaii, a part at Maui, a part at Oahu, and a part at Tauai.

Besides Keopuolani, Tamehameha had three, and at one time, four, other wives. These all followed him wherever he went. It does not appear that Keopuolani was his particular favorite, except as she was much the highest chief upon the islands.

Agreeable to the practice of all the females in the country, she accompanied her husband in all his battles. Her person was counted so sacred, that her presence did much to awe an enemy.

She was permitted by the king to have another

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husband. Hers was not a privileged case, however, for nearly all the chief women, especially those who are higher in rank than their husbands, follow the same practice.

The second husband of Keopuolani was Karaimoku (Krimakoo.) He sustained that relation only a few years, and after him she chose Hoapiri, who continued her husband until her death, and as such was evidently much beloved.

As a wife she was tender and affectionate. Her sister queens now speak of her with admiration on account of her amiable temper, and mild behavior. For these qualities her husband was not remarkable; and on this account her native excellence shone with additional brightness. Often was her compassion manifested towards those, who had broken *tabu**, violated the laws, or otherwise incurred the king's displeasure. These, if their crimes were not heinous, or if they had any reasonable excuse, always fled to her, and were safe under her protection.

Many of the high chiefs, who have pursued a very different line of conduct themselves, now say to Keopuolani's praise, "She was never the means of any person's being put to death." She was always remarkably strict herself in the observance of *tabu*, although she was mild in her treatment of those who had broken it.

About the year 1806, while at Waititi, in Oahu, she was taken sick, and fears were entertained that she would not recover. Various means were used, but without any effect. At length a priest was consulted respecting her, who immediately pretended to tell the cause of her sickness. He had just heard of some men, who had been eating cocoa nuts, and had thereby broken tabu; for in those days cocoa nuts were prohibited to all common people. The priest said, that as Keopuolani was descended from the gods, they were offended

*The restraints enjoined by their system of idolatry.

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with the men, and had afflicted her with a sickness, from which she would not recover unless the men were offered in sacrifice.

. According to the advice of the priest, orders were immediately given by Tamehameha, that ten men should be taken. The orders were obeyed, and the men quickly obtained. A gracious God saw best however to spare part of the number, and to remove all excuse for sacrificing any. Before the time appointed for offering them arrived, the alarming symptoms of Keopuolani's disorder abated, and confident hopes of her recovery were entertained. Seven of the intended victims were consequently unbound, but the other three were slain and laid upon the altar, which had before often been stained with the blood of human victims. It would seem that Keopuolani had no knowledge of these transactions until they were past.*

After Keopuolani's recovery from the sickness mentioned above, we know but little of her, until the death of Tamehameha, and the accession of Rihoriho to the throne, which took place in the year 1819.

When the high priest of the island had given his opinion in favor of abandoning idolatry, it appears that a general consultation among the chiefs was held respecting this measure. They generally expressed their dissatisfaction with the system; and then, as Keopuolani had not been present, Karaimoku and Kalakua went to converse with her. She inquired particularly into the reason for the course which they recommended, and at first seemed unwilling to join them. "What," said she, "is the fault of the system, that it should be discontinued, and what evil have our gods done to us, that they should be burned?"

*The practice of offering human sacrifices has been common in these islands from time immemorial. The special occasions, on which they were offered, were, the dedication of Heiaus (temples,) the sickness of high chiefs, and the approach of great battles.

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A short account of the system they were about to abolish, will perhaps be acceptable in this place.

During the existence of the tabu, or days of prohibition, no person except a chief, or priest, must presume to eat a cocoa nut; no female must eat pork; males and females must never eat with each other, or even from the same dish; and if by any means a man was found upon a tree, or on the mast of a vessel, or in any other place over the king's head, his life was forfeited to the gods. The same was the case with a man who by accident placed his hand over the king's head.

Besides the tabu above described, which were perpetual, there were others embracing certain days in the year, when no fishing canoe must be seen in the water, nor any man out of his house. At this time, also, the priests, taking some image with them, usually went from island to island collecting the taxes for the gods. The penalty for breaking tabu was death.

When a sacrifice was wanted, and no criminal could be found, they imposed a new tabu of such a nature as to present a strong temptation to some person or persons to break it; perhaps it was laid secretly, and then whoever should be so unfortunate as to break it, was immediately seized, by persons on the watch, and hurried away to the altar.

A foreign resident has told us, that, on one of these days of restriction, he saw a canoe sailing out in front of several houses, and upset by the surf. One of the men afterwards appeared to be drowning. An old man of tender feelings sprang from his house to save the sinking man. In an instant he was seized by the servants of the priests, carried to the adjacent temple, and there sacrificed. In the mean time, the man apparently drowning jumped into his canoe, and rowed away.

To these shocking practices Karaimoku and Kalakua alluded, during their interview with Keopuolani. She said, "You indeed speak very prop-

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erly. Our gods have done us no good; they are cruel; let the king's wish and yours be gratified."

The person of Keopuolani had ever been counted particularly sacred. At certain seasons no persons must see her. In early life, she never walked abroad except at evening, and all who saw her walking at that hour, prostrated themselves to the earth. Being held in such reverence, it was a greater sacrifice in her to renounce the old system, than in those who were less venerated.* Providence seemed already to be preparing her mind for the Christian religion, with which she was shortly to be made acquainted.

CHAPTER III.

FROM THE ESTABLISHMENT OF THE MISSION TO HER REMOVAL TO THE ISLAND OF MAUI.

Consultation among the chiefs, on the arrival of the American missionaries.—Keopuolani approves of their settlement.—Her temporary sickness.—Receives into her family a pious native of the Society Islands as a teacher.—Some account of her conversation.—Dismisses one of her husbands.—Her manner of receiving the new missionaries.—Removes to Lahaina and requests that some of the missionaries would accompany her.

*Vancouver in his Voyages, relates a circumstance, which corroborates these remarks. Describing a hura, (dance) which he attended near Kearakekua bay, he says,—"The piece was in honour of a captive princess, whose name was Crycowculleneaow, (Karaikaukealaneo, one of Keopuolani's names,) and on her name being pronounced, every one present, men as well as women, who wore any ornament above their waist, were obliged to take them off, though the captive lady was at least sixty miles off. This mark of respect was unobserved by the actresses who engaged in the services, but the instant any one sat down, or at the close of the act, they were also obliged to comply with this mysterious ceremony."

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On the arrival of the American missionaries in April 1820, all the chiefs were consulted respecting the expediency of their establishment in the islands. Some of the chiefs seemed to doubt; but Keopuolani without hesitation approved their proposals. She ever after appeared friendly to the mission, and favored the *Palapala**. She did not, however, devote herself to instruction until August 1822. Shortly after this period, she went to Waititi in Oahu, where a protracted illness gave her leisure, and seemed to lead her to think of a future state.

During her sickness, she received visits from the missionaries by her particular request, and usually had preaching in her *Ranai*** on the Sabbath.

In February 1823, Keopuolani and her husband Hoapiri expressed a desire to have an instructor connected with them. They selected Taua, a native teacher sent by the church at Huaheine, in company with the Rev. Mr. Ellis, to instruct them and their people in the first principles of the Gospel, and teach them to read and write. Their choice met the approbation of the mission, and with them Taua resided until the death of Keopuolani. He proved a faithful teacher, and by the blessing of God, we believe, he did much to establish her in the Christian faith. From him we have received accounts of several of her questions, and of his answers on the subject of Christianity.

One morning, when confined to her couch, with many of the chiefs and people about her, she said to them, "I wish you all either to retire, or be silent, for I desire to pray to Jesus Christ, and must have no interruption." The chiefs immediately began to laugh at her request, and seemed unwilling to comply with it. With great resolution

*The whole system of instruction is called by this name.
**Temporary house made of cocoanut leaves, or rushes.

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she reproved them for their impiety, told them they still kept their "dark hearts," and insisted that her request should be granted. One chief seconded her request, and though the others continued to oppose, she succeeded, and enjoyed a season of prayer.

At another time, during the same illness, a high chief, whom she tenderly loved, came to her and said, "Let us two drink rum together again, as formerly. Enough of this new word. Let us cast it away, and attend to it no more." Keopuolani replied, "I will never adopt that evil custom. I am afraid of the everlasting fire." She then turned to Taua and said, "My heart is much afraid I shall never become a Christian." He replied, "Why what is in the way?" She said, "I think I am likely to die soon." He replied, "Do you not love God?" She answered, "O yes, I love—I love him very much." Taua then communicated farther instruction suited to her case. At the close of the conversation she said, "Your word, I know, is true. It is a good word; and now I have found, I have obtained a Saviour, and a good King, Jesus Christ."

At one time, when a larger number of people than usual were present, she experienced a relapse in her disease, and some of the spectators apprehended she was near her end. She immediately sent a messenger to Taua to come and pray with her. When he arrived, the house and ranai were filled with chiefs and people. When about to enter, some of the chiefs stopped him at the door, and told him he must not go in, for there was no room. They then went to Keopuolani, and told her it would not be well to admit him, for he was a bad man, and would tell her many lies. She said, "My teacher is not bad; he tells me no lies;—let him come in, for I greatly desire to see him." They replied, "The house is full, there is no room." She said, "Then you must make room." They said,

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"What do you want of this Tahitian?" She answered, "He is my good Christian teacher, and now while I am sick, I desire that he may come and speak to me, and pray with me." They said again, "The house is full, he cannot come in." She said to them, "Why do you say there is no room? There is room enough. I have done praying to my old gods, to stones and wood, and my desire now is, that while I lie here, my Christian teacher should come and pray with me to Jesus Christ."

Much conversation followed, during which some of the people, encouraged by a few of the chiefs, threatened Taua's life. But he still remained at the door, with the Gospels in his hand.

At length Keopuolani said, "Taua come into the house and pray with me." Some of the chiefs were still intent on stopping him, when the king approached saying, "Let him go in, and let all the chiefs and people be perfectly quiet while the good teacher of my mother prays to Jehovah."

When nearly recovered from this illness, she called on one occasion to her teacher, and inquired, what she should do, as she had two husbands.

He answered, "It is very proper for a woman to have one husband, and a man one wife; but Christian females never have more than one husband." She said, "I have followed the custom of my country; but we have been a people of dark hearts. I have had two husbands, but since I thought it wrong, I have not desired more than one. I wish now to obey Jesus Christ, and to walk in the good way. Hoapiri is my husband,—my only husband. The other man I will now cast off."

She then called him and said, "I have renounced our old religion, the religion of wooden gods; I have embraced a new religion, the religion of Jesus Christ. He is my King and Saviour, and him I desire to obey. Hereafter I must have one husband only. I wish you to live with me no

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longer. In future you must neither eat with my people, nor lodge in my house."

From the time of her sickness, she manifested a strong desire that her people might attend to instruction. She frequently advised them on this subject; occasionally even commanded them. At one time, a sermon was to be preached in her house, and nearly all her attendants were out of doors. She said, "Some people have ears, and some have not. All those who have ears, are requested to come in; those who have no ears, may stay out."

She did not entirely recover from the illness already mentioned, until the arrival of the missionary reinforcement from America in April 1823.

While Mr. Bingham was conducting religious service with her at Waititi one Sabbath morning, intelligence was communicated, that the reinforcement had arrived at Honoruru. At the conclusion of the service, Kekauonohi, one of the king's wives, returned, in company with Mr. Bingham, to Honoruru, a distance of three miles, with a request from Keopuolani, Taumuarii, and other chiefs, that the new teachers would meet them there at the afternoon service.

Those who had the pleasure of being introduced to her on that day, will never forget the mild and beautiful expression of her countenance, when she raised her head a little from her pillow to bid them a joyful welcome to the islands.

As soon as she learned that a physician had arrived she requested medical aid. Dr. Blatchely visited her several times, and rendered essential service, which was gratefully received.

At one time, Dr. Blatchely, in company with Mr. Ellis, called upon her as they were on their way to the king's residence. As they took leave, she inquired where they were going. On being informed that they were about to conduct evening

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worship with the king, she said, "It is very proper that you should go and pray with my son. Pray *for* him too. I love him much, and I greatly desire that he should become a good king and love Jesus Christ."

About the last of May, she made known to the mission her intention of taking up her permanent residence at Lahaina, in Maui, her native island.

Keopuolani specially requested, as did also the king and chiefs, that missionaries might accompany her. As Lahaina had been previously selected for a missionary station, the missionaries were happy to commence their labors there under such auspices. Messrs. Richards and Stewart therefore accompanied her, resided near her, enjoyed her patronage, and had the privilege of instructing her until her decease.

CHAPTER IV.

FROM HER ARRIVAL AT LAHAINA TO THE COMMENCEMENT OF HER LAST SICKNESS.

Her kindness to the missionaries.—Daily worship in her family.—Her diligence in study.—Her desire for religious knowledge, and firm attachment to the Christian religion.—Her exemplary conduct.—She erects a house for the worship of Jehovah.

On the 31st of May, Keopuolani arrived in Lahaina, with Messrs. Richards and Stewart and their families. On their passage she told them she would be their mother; and indeed she acted the part of a mother ever afterwards. On the evening of Saturday, the day of their arrival, she sent them as much food, already cooked, as was neces-

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sary for their comfort at the time, and also for the next day, which was the Sabbath.

Immediately on their arrival, she requested them to commence teaching, and said, also, "It is very proper that my sons (meaning the missionaries) be present with me at morning and evening prayers." They were always present, sung a hymn in the native language, and when nothing special prevented, addressed through an interpreter the people who were present, when Taua, or the interpreter, concluded the service with prayer. These seasons were usually interesting. Often in conversation she would introduce the subject which had been discussed, and ask important questions respecting it.

She spent a principal part of her time every day in learning how to read, and notwithstanding her age, numerous cares, constant company, and various other hindrances, made respectable proficiency. She was indeed a diligent pupil, seldom weary with study; often spent hours over her little spelling book; and when her teachers rose to leave her, rarely laid it aside, but usually continued studying after they had retired.

She was apparently as diligent in searching for divine truth, as in learning to read, and evidently gave attention to her book, that she might know more of her duty to her Maker.

She omitted no favorable opportunity of making inquiries on such religious subjects, as were from time to time presented to her mind. One morning as Mr. Richards went to attend prayers with her, she said, "I think much about the love of Jesus Christ, which you last night described to us." She said she loved Jesus Christ much, and immediately sent for an engraving, on which the Saviour was exhibited on the cross. Mr. Richards pointed to the man holding the spear, and said, "wicked man." She immediately inquired the characters of all who were represented there. The

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expression of her countenance, while she contrasted the characters with each other, was such, that it was noticed by all around; and the impression made on her mind was never afterwards eradicated.

Not many days after this, Mr. Stewart called on her, and found her reclining on her settee, apparently in deep thought, and giving no attention to any thing about her. He heard a number of exclamations in her own language, accompanied with expressive gestures, as though she were in distress. Her exclamations were, "O the punishments of wicked men! They will cry for water, O yes, they will cry for water; but there will be no water, none at all, not even a drop for their tongues!"

Many other similar accounts might be given, but these are sufficient to show the impression made on her mind by the truths which she heard.

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the good way which leads to heaven.

She made many interesting inquiries respecting the guilt of her ancestors who worshipped idols. On one occasion she closed these by saying, "The great guilt is ours, who know the good way, but do not walk in it."

So decided was her stand in favor of Christianity, that she thereby incurred the displeasure of many of the people, and of some of the chiefs. But their opposition, instead of driving her from the ground she had taken, only gave her an opportunity of showing more fully the firmness of her principles, and the strength of her attachment to the Christian cause.

Soon after she arrived at Lahaina, a high chief, to whom she was greatly attached, came to her and said, "You study too much; it is not good. You are an old woman, and it would be well for you to study but little." She replied, "I am indeed an old

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woman, and shall die soon; I must therefore endeavor to learn fast, or I shall die before I obtain the good I seek." The chief replied, "Well, you ought not to build so many houses. You have built two houses for the missionaries and one large meeting-house, and now you are about building a school-house. All this is not well." She answered, "Karaimoku says it is well, and Taua my teacher says it is well and I am sure it is well." He said, "No. Taua tells you lies; he is a bad man, and you had better send him away." She said, "You are wrong; he is not a bad man; I shall not send him away; he tells me no lies, none at all."

Soon after this, this same chief proposed that she should send away the missionaries, and give up the whole system of instruction. She replied, "Why? what is the wrong?" He said, "Their instructions are not good. They bind us too close. They will not permit us to drink rum, or to do as we formerly did. Their instructions are false and bad. Let us do as we formerly did. It does no good to sing and pray. Let us, I say, do as we formerly did, and drink a little rum together." She replied, "Why do you call my foreign teachers bad? They are good men, and I love them. Their religion is good. Our old religion is good for nothing. Their ways are all good, and ours are bad. Are not their instructions the same as formerly? You then said they were good, and told me I must regard them, and cast away all my old gods. I have done as you said, and I am sure I have done well. But you now disregard the new religion, and desire me to do the same. But I will not. I will never leave my teachers. I will follow their instructions, and you had better go with me, for I will never again take my dark heart."

Soon after this, several chiefs combined to turn her from the course she was pursuing. They said, "We have just learned the truth respecting these new things, about which the missionaries tell us.

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We find that a part of what they tell us is true. It is well to attend to reading and writing; but prayer, and preaching, and Sabbaths, are of no consequence. We have been told, that in India they can read and write very well, and have so much property that all the people in England and America go there after it; and yet they keep their gods of wood and stone just as they always did. Now our advice is, that we attend strictly to reading and writing, but that we give up prayer, preaching and Sabbaths, for these will never increase our riches."

Before Keopuolani gave any answer, she sent for Taua, and inquired respecting India, and then replied; "the people of India are still heathens. They are still in darkness of heart as we formerly were. If you wish to keep your dark hearts, and be heathens, and live like the people of Satan, then live so, and give up the Sabbath and prayer, and when you die go to Satan and the world of misery; but trouble me no longer."

These examples are sufficient to shew with what spirit she resisted the attacks, which were made upon her by those opposed to Christianity.

To most religious duties with which she was acquainted, she was particularly attentive. At stated seasons she called on Taua to pray with her; but she desired him always to be near, that she might easily call upon him at other times.

Taua has informed us that she spent the greater part of one night in asking him questions, and in prayer. She was at that time particularly anxious, because she thought she did not know how to pray. She said, "I knew very well how to pray to the idols, but how to pray to Jesus Christ, I do not know. You must pray for me." After he had prayed, she added, "Now tell me about Jesus Christ." He related the particulars of his crucifixion, and as he spake of the nails driven through his hands and feet, she burst into tears, and ex-

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claimed, "Stop, I can hear no more; I and all my people are wicked and cruel like those murderers."

Perhaps she in no case manifested a stronger attachment to Christian duties than during a visit to Morokai. While on this visit, she had much to engage her thoughts and occupy her time. Yet this venerable queen regularly retired every morning and evening, to offer up her prayer to that God who seeth in secret.

On the Sabbath too, she gave evidence that she needed not the example of others to induce her to attend to the duties of the day. In the morning she was in a house with the other chiefs, many of whom were noisy, and some intoxicated. She called Taua and said to him, "We are now away from the missionaries, but we must not forget the Sabbath, the day of God. Let us, with some of the people, retire, that we may sing and pray." They then went to a small house at a little distance from the company, and enjoyed a season of worship there. At evening she said to one of the chiefs, who had disregarded the day, "You and I have each of us our Christian teacher. You formerly told me, that I must observe the new religion, and keep the Sabbath. I have done so, but now you neglect it. You do not love prayer; you do not love the good way, nor walk in it. My heart is sorry for you, and on your account I often weep alone."

She approved of Christian burial, and was anxious to introduce it among her people. On the death of one of the inmates of Taua's family, she requested Mr. Bingham, then on a visit to Maui, to conduct the funeral service. Dressed in black tapa, and followed by an attendant, bearing a black kahili, she herself then attended as a mourner, and appeared peculiarly interested in the exercises.

We have already alluded to the circumstance of her erecting a house for the worship of God. This house was dedicated on the 24th of August.

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Those who then saw her will never forget the expression of her countenance, as she heard the translation of the hymn,—

"Blow ye the trumpet, blow
"The gladly solemn sound," &c.

Her conversation and her whole appearance on this day, well became so solemn and interesting an occasion. It was the first house ever reared to the praise of Jehovah on the island of Maui, and although Keopuolani little thought that after this day she was no more to worship in the house she had built, yet the joy she manifested, the exertion which she made to understand every word of the sermon, the wishes she expressed to have all her people enlightened in "the good way," conspire to make us feel, that the Lord by his holy Spirit was fast preparing her for himself.

Could she, with a prophetic eye, have looked forward to her end, like the aged Simeon she doubtless would have said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

This sentiment indeed she often expressed, when speaking of the goodness of God in permitting her to live to see his missionaries; often also regretted that they had not arrived earlier. At one time she said, "What a pity it is you did not come in the days of our childhood."

From the account already given, it will be seen, that hers was not the religion of a sick-bed merely, nor yet a religion assumed for the sake of gaining popularity.

CHAPTER V.

HER LAST SICKNESS, DEATH AND BURIAL.

Her sickness.—Is visited by the missionaries.—Charge to Karaimoku, and Keeaumoku.—Her

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solicitude for her children.—Charge to the king and her other children.—Her dying hopes.—Desires Christian baptism.—She is admitted into the visible church.—Her death.—Wailings.—Funeral.—CONCLUSION.

ON the last week in August, Keopuolani began to be seriously affected by a local indisposition, which soon seemed to relax her whole system, and in her view was a premonition of her approaching dissolution. On the first day of September, the chiefs began to collect in consequence of her illness. This was agreeable to their universal custom. Whenever a high chief is taken ill, although there may be nothing threatening in his illness, all the chiefs assemble from every part of the islands, and wait the result. Thus it was in Keopuolani's sickness. Vessels were despatched to the different islands before there was any occasion for alarm. It was not many days, however, before it was seriously apprehended that the disease would prove fatal.

On the evening of Tuesday the 8th, the chiefs and people were suddenly alarmed and supposed her to be dying. The exclamation *"Ua make Keopuolani," Dead is Keopuolani,* was to be heard through the village.

Although it was late in the evening, a messenger was sent to inform the mission family, several of whom immediately repaired to her house expecting to see her die. As soon as she heard the voice of the females, she raised her head a little, and with a pleasant smile reached her hand to them, and said *"maitai,"* (good,) intimating that they had done well in coming to see her at that late hour. She added, "I love the Great God," and soon after, "Great is my love to God." She requested that one of the missionaries should stay with her, and Mr. Stewart accordingly spent the night there.

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In the morning she was a little better, and some hope was entertained that she might recover. By the king's direction, a vessel sailed immediately to Honoruru for Dr. Blatchely. Her mind was still active, and the counsel and instruction which she gave to those about her, shewed that her senses were unimpaired. She manifested a great degree of solicitude for her children, several times calling them to her side and giving them Christian advice.

She often conversed with her husband, Hoapiri, on the goodness of God in sparing her life to see his servants, to hear his word, and know his Son.

In her first interview with Karaimoku, after he came to Lahaina, she said, "Great is my love to the word of God, by which I hope my mind has been enlightened. The word of God is a true word, a good word. Jehovah is a good God. I love him, and love Jesus Christ. I have no desire for the former gods of Hawaii. They are all false. But I love Jesus Christ. I have given myself to him to be his. When I die, let none of the evil customs of this country be practised at my death.* Let not my body be disturbed. Let not my bones be separated and the flesh taken off, as in the days of dark hearts; but let my body be put in a coffin. Let the teachers attend and speak to the people at my interment. Let me be buried in the ground and let my burial be after the manner of Christ's people. I think very much of my grandfather Taraniopu, my father Kauikeaouli, my husband Tamehameha, and all my deceased relations. They lived not to see these good times, and to hear of Jesus Christ. They died without knowing Jehovah the true God. They died depending on false gods. I exceedingly mourn and lament on account of them, for they saw not these good times."

*At the death of chiefs, their bodies were always cut in pieces, the flesh burnt, and the bones preserved. These were committed to the care of some chief, and during his life were venerated, or indeed worshipped. When the chief died who had the charge of the bones, they were

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Soon after she had said this to Karaimoku, she called Keeaumoku, (Governor Cox,) and said to him, "When I am dead, let it never be said that I died by poison, by sorcery, or that I was prayed to death; for it is not so." There was much reason for this charge, because it has been the universal opinion, that chiefs usually died by these means. It has been supposed, that if a priest could by any means obtain the spittle of any person, he could then succeed in praying him to death. For this reason every chief had an attendant following him with a box to receive his spittle, lest a priest should get it and pray him to death.

A few days before her death, she called her husband, and said to him "See that you take good care of Nahienaena, (her young daughter.) See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way.

secretly conveyed to some unknown place, and nothing more was heard of them. In some rare cases, however, they were preserved for two generations. The prevalence of this practice accounts for Keopuolani's charge respecting her remains.

The common people are buried secretly in the night. This practice prevails universally through the islands, except among the few who regard the instructions of the mission.

The "evil customs," of which Keopuolani spoke, were of the most criminal kind. It had from time immemorial been the practice, at the death of high chiefs, for all the people to indulge with impunity and without restraint, in every kind of wickedness. They threw off the little clothing which they usually wore, and none had even custom to shield them from the most open assault. A man might steal from any place with impunity. Neighbors, who were at enmity, might take any revenge they could get. It was no crime for a man to burn his neighbor's house, put out his eyes, take his life, or that of any of his family. Promiscuous lewdness prevailed extensively.

Knocking out each others teeth was a common and almost universal practice, during the days of mourning. But if by an means a man was so fortunate as not to lose any of his teeth, by the violence of another, he would, with a sharp pointed stone, dig them out himself; for it was a disgrace to any man not to lose some teeth at the death of a high chief. In consequence of these customs, there are few men to be found who have not lost some of their fore teeth.

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"Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead do not you cast away the word of God, or the Sabbath day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand."

This, which took place only two or three days before her death, was nearly the last conversation she had with her husband.

The day before her death she conversed with Karaimoku respecting her children. She said, "I wish much that my two children Kauikeaouli and Nahienaena* should know God, should serve him, and be instructed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Counsel them. Let them not associate with bad companions." She then added, "And do you not neglect praying to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven."

In the same interview, Karaimoku inquired of her, if she did not wish to be baptized, like the people of Jesus Christ. She said, "I do very much wish to have water sprinkled on me in the name of God before I die. I have already given myself to Jesus Christ. I am his. I love him, and I much wish to be like his people, and to be baptized in his good name before I die."

Soon after this interview with Karaimoku, she called the king and her other two children, and all

*These two little children are modest and interesting persons. Kauikeaouli is nine, and Nahienaena is eight years of age. They have both of them committed to memory the spelling book which has been printed, have made some advances in English, and, considering their advantages, are respectable scholars.

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the chiefs, and said to them, "I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge."

She then turned to the king and said, "I wish you after my death to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father. Exercise a tender care over the people. Protect the missionaries, and be kind to them. Walk in the straight path. Keep the Sabbath. Serve God. Love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven. If you see any of the people going wrong, take care to lead them in the right way, but I entreat you not to follow them in the bad way, when your mother is gone."

She then turned to the chiefs and said, "Watch over the king my son. Exercise a guardian care over him. But particularly I wish you to watch over my two younger children. See that they are brought up in the right way, that they are instructed in reading, that they keep the Sabbath day, that they both love God and pray to him. Protect the teachers who have come to this land of dark hearts. Attend to their instructions. Cease not to keep the commandments of God, to love him, to obey his word, to regard the Sabbath and all the means of instruction, and do not neglect prayer to God. He is a good God. Our former gods were false, but he is the God by whom we may all live forever in heaven. I love Jesus Christ. I hope he has loved me, and that he will receive me."

This was not her last charge, although when she gave it, she supposed it would be.

On the morning of the day on which she died, Taua her teacher desired to converse with her, but the people and some of the chiefs were much

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opposed to it, and were so angry with him for attempting it, that he went and called Auna his associate. Auna said, "We must not be afraid. We must talk with her now, or not at all, for we shall never have another opportunity." They then pressed through the crowd of chiefs, and took their seats beside Keopuolani.

Auna said to her, "How do you feel, as you are about leaving the world?" She answered, "I remember what my teachers told me. I pray much to Jesus Christ to be with me and take me to himself. I am now about to leave my three children, my people, and my teachers. But it is not dark now. It would have been, had I died before these good times. You must pray for me, and all the missionaries must pray for me. I love you. I love them. I think I love Jesus Christ, and I trust he will receive me."

At this time, Messrs. Stewart and Richards were without an interpreter, a circumstance peculiarly trying. They were unable to converse with her, or learn any of her feelings, except what they could collect from the few words they understood. They thought that she was a fit subject for baptism, but they were unwilling to administer that ordinance, without an interpreter, or some means of communicating either with her, or with the people, on so interesting an occasion. They were also hoping that one of the missionaries would arrive from Honoruru in season to administer that holy ordinance. This hope was not entirely disappointed, for early in the day in which she died, Mr. and Mrs. Ellis and Mr. Ruggles arrived.

Her wish to be baptized was immediately communicated by the chiefs to Mr. Ellis. After consultation, the mission family repaired to the spot for the purpose of witnessing the administration of the ordinance. When they arrived, they found her so weak, that they said to the chiefs, "Perhaps it is not best that she should be baptized." The

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king, in a most expressive tone, replied, "Why, what is the harm?" He afterwards said, "I know that this is only an external sign, but my mother gave herself away to Jesus Christ before her sickness, and now, because she is about to die, do you refuse to sprinkle water upon her in the name of God?"

Although they were well aware that it was too late for her to receive any personal benefit from baptism, yet, as they felt there was no impropriety in administering it, they concluded to comply with the earnest solicitations of the king and chiefs. While waiting for the necessary preparations, there was a sudden change in her appearance, and many thought her dying. Her husband, and some of the other chiefs, immediately set up a loud wailing, and were instantly joined by the thousands about the house, all of whom supposed, from the lamentations which they heard, that she was dead. Those, however, who sat round her couch, said, she is not dead, and requested the missionaries present not to leave the house. It was also announced to those without, that she was still alive, when their wailings, and the irregularities which some had commenced, ceased.

As soon as all was still again, orders were given to the people by the king and Karaimoku to abstain from every kind of irregularity whenever she should die. They were told, too, that Keopuolani had expressly forbidden it. After this she revived a little, and the request that she should be baptized was renewed.

Mr. Ellis made an address on the subject of baptism, in which he stated the ground on which it was administered to Keopuolani. He also told what was necessary, in order to the proper reception of it; and then he administered the ordinance.

Although there were others who gave evidence of piety earlier than Keopuolani did, yet no one

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had ever yet been baptized; so that Keopuolani may be called the first fruits of the mission.

The king and all the heads of the nation listened with the most profound attention, and when they saw that water was sprinkled on her in the name of God, they said, "Surely she is no longer ours, she formerly gave herself to Jesus Christ. We believe she is his, and will go to dwell with him."

This was done at five o'clock in the afternoon of the 16th of September, 1823, and an hour afterwards the Hawaiian convert fell asleep.

The king had previously inquired whether it was wrong to weep. Being told that it was not, he, with all the chiefs, joined in the loudest wailings. These did not entirely cease till after the funeral ceremonies. The principal chiefs desired to have morning and evening prayers in their several houses; and in time of prayer all was still within the house, though out of doors the wailing continued. For two days there was scarcely a sound to be heard in Lahaina, but the most deafening wailings and the most bitter lamentations. "Keopuolani was a mother to every body! We have all lost a mother!" were exclamations constantly ringing through the settlement.

The people collected from every part of Maui to join their tears and cries. Sometimes whole districts were seen walking in single file, in most perfect silence, till they came within about a hundred rods of the corpse, when the whole company at the same instant commenced their mournful cries.

On the morning after her death, we were awakened by the firing of minute guns from the vessels in the roads. These were continued at regular intervals, during the day.

The vessels also hung their colors at half mast. A flag staff was erected in front of the house where Keopuolani died, on which the national banner was displayed.

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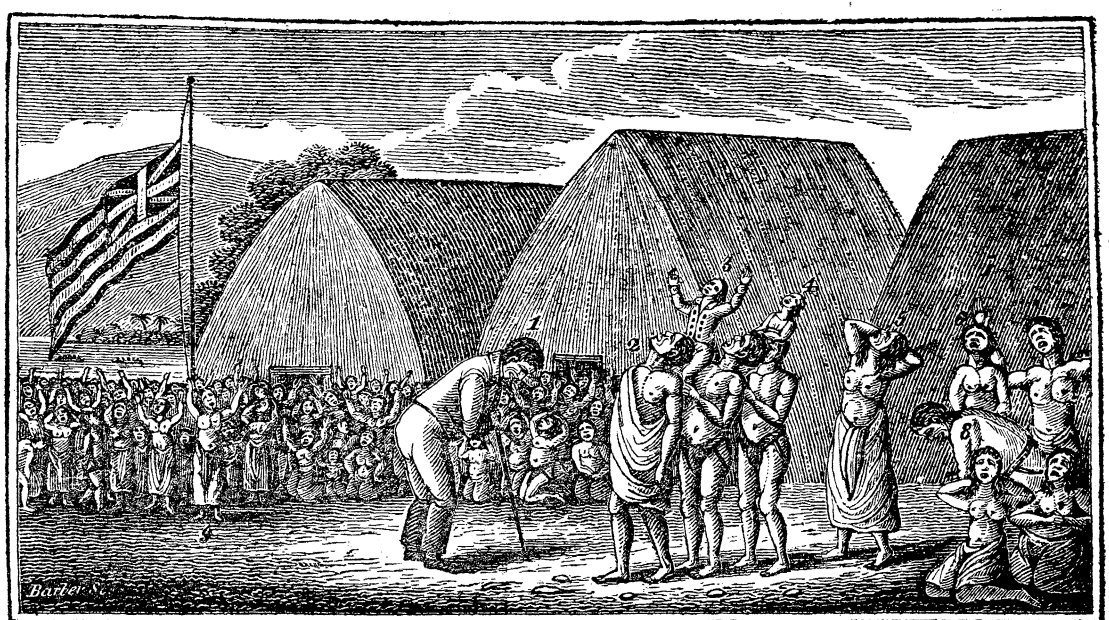

A WAILING SCENE.—For Explanation see p. 39.

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The chiefs wished the funeral to be conducted according to Christian custom.

The number of people, about the house did not in the least diminish, but rather increased until after her remains were deposited.

Kuakini arrived from Hawaii in the afternoon, and his meeting with the other chiefs it is impossible to describe. The engraving on the opposite page shows but a very small part of the whole company, that met on the occasion, and the various attitudes, as there represented, were rendered tenfold more shocking by the united wailings of the people, which rang from one end of Lahaina to the other.

On the morning of the 18th, a bell was brought from one of the king's vessels, and hung beside the chapel, for the purpose of giving notice of the funeral.

As the house was not sufficiently large to contain the people, it was thought advisable that the funeral service should be attended under a cluster of beautiful Kou trees, where worship had usually been attended previous to the erection of the building. A convenient platform was prepared for the speaker, on which was placed a table, and chairs for the missionaries. The circle was formed so large, that it contained the corpse on the bier in the centre, the bearers, pall-bearers, mourners, all the chiefs, missionaries, and respectable foreign-

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Explanation of the Engraving, which represents the meeting between Kuakini, Governor of Hawaii, and the relatives of Keopuolani.

1. Kuakini.—2. Hoapiri, the husband of Keopuolani.—3. Kauikeouli, the young prince.—4. Nahienaena, the young princess.—5. Kamehamaru, the favorite queen of Rihoriho.—6. Wahinepio, sister of Karaimoku.—7. Kalakua, mother of Kamehamaru.—8. Kaiko, near relative of Keopuolani.—9. Keoua, wife of Kuakini.

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ers, surrounding the corpse. All who were in the circle were respectably dressed, and nearly all wore some badge of mourning. It was computed, that there were present at least three, perhaps five thousand people; and during the religious services, they ceased their wailing.

Mr. Ellis preached from Rev. xiv, 13. "Blessed are the dead which die in the Lord." The people were attentive, and the chiefs listened with signs of deep interest.

After service, a procession was formed, the prince and princess, and Hoapiri and the king, taking the lead as mourners, and after them the chiefs according to their rank. The procession was led by the foreigners who were present, next to whom followed the missionaries in mourning dresses, and directly preceding the corpse were the favorite attendants of the deceased. Following the chiefs was a large train of their attendants. All in the procession, amounting to about four hundred, were dressed in European style, except a few who fell in the rear after the procession first moved. The path was thronged on every side, by thousands of the people, who had never witnessed any thing of the kind before.

Minute guns were fired from the ships in the roads, and the bell continued tolling until the corpse was deposited in the place prepared for it, which was a new house built of stone and cemented with mud, designed as a tomb for the chiefs. During the whole time the most perfect order was preserved, and we were reminded of the similar processions, which we had frequently witnessed in the land of our "Fathers' Sepulchres."

Temporary dwellings were immediately erected by the chiefs around the house where she was laid, and in them they resided for several weeks, as a testimony of their affection for the deceased. They spent much of their time in conversing about their

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departed chief, and the charges she had given them during her last sickness.

Whenever any persons arrived from any part of the islands, they went and seated themselves beside her tomb, and there indulged in grief and lamentation.

Notwithstanding all the charges which she gave, and all the light which has been communicated by the missionaries, there are many superstitions prevailing respecting her. Some of the people assert, and appear to believe, that she has not gone to heaven, saying that her soul had been seen by many of the people living on her land. Nearly all the chiefs, however, seem to believe, that she was a child of God, and lives in heaven.

Thus ended the life of the Hawaiian convert, and thus terminated the ceremonies attending her death and burial.

Explanation of the Engraving representing the Funeral Procession.

1. Foreigners.—2. Missionaries.—3. Favorite attendants of Keopuolani.—4. Corpse; pall-bearers the four queens of Rihoriho and two principal women.—5. The Prince and Princess.—6. The King and Hoapiri.—7. Karaimoku and his brother Boki.—8. King Taumuarii and Kaahumanu.—9. Kuakini and Kalakua.—10. Piia and Wahinepio.—11. Kaikioeva and Keaveamahi.—12. Naihi and Kapiolani.

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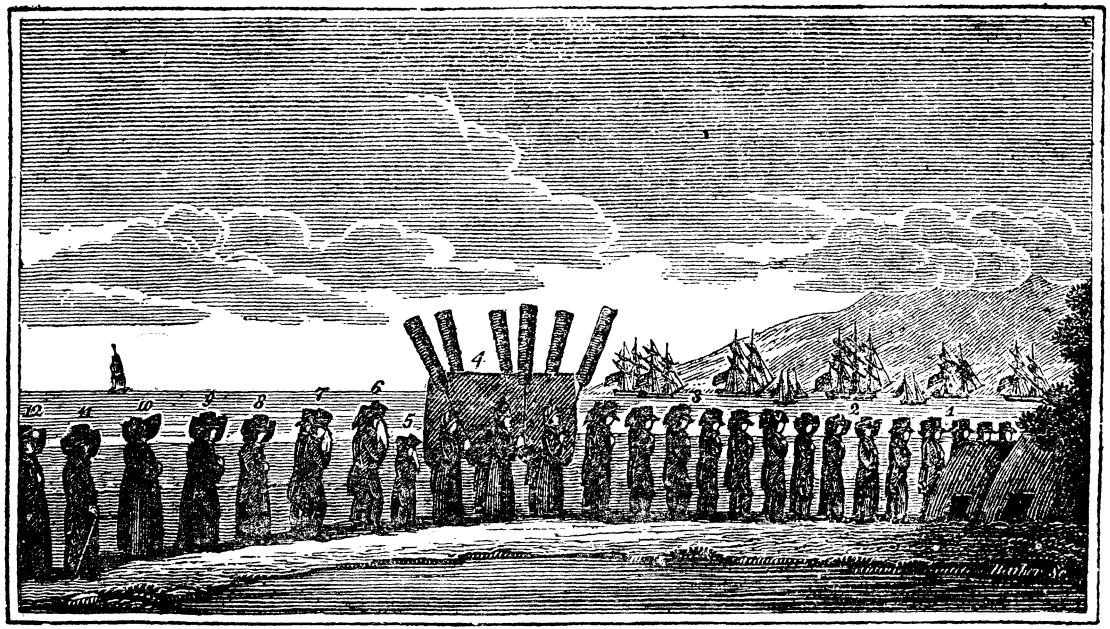

FUNERAL PROCESSION.—For Explanation see p. 41.

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CONCLUSION.

In the death of Keopuolani, the mission has suffered a loss of no small magnitude. She stood high in the affections of the people, and was naturally of a stable character. Her influence, therefore, was precisely such as is always of special value to an infant mission. Her feelings toward the mission she fully exhibited in her last charges to the chiefs. In these she expressed no more than she had always manifested when in health.

To the station, which she particularly fostered, and at which she dwelt, her loss can be repaired only by the Providence of God in raising up another like her.

But though we feel our loss most deeply, yet we rejoice in this striking display of divine grace, and in the victory which has been gained over the superstitious and prejudices of heathenism.

We wish all who read these memoirs of Keopuolani to call to mind, that she was once a heathen; a heathen, too, who was satisfied with the system of idolatry, notwithstanding all its horrors. It was for her that the altar was once stained with the blood of human sacrifice, and had she and her people remained unenlightened, the same murderous altar would doubtless have been stained again at her last sickness. Let the reader contrast these two periods of Keopuolani's life. Let him remember, too, that it was the benevolence of Christians that took away the sting of death, and opened to her the gate of heaven.

O that we could speak to the readers of this tract with Keopuolani's voice, or inspire them with her feelings, when she said, "It is not dark now: it would have been had I died before these good times."

Let the friends and supporters of missions to

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the heathen, into whose hands this short narrative may fall, call to mind that their offerings furnished a part of that light, which shone around her path to the grave, and dispelled the darkness which would otherwise have hung over it.

Let him, who thinks that the heathen will never be converted, tell, if he can, why other heathen cannot be converted, as well as the highest chief upon the Sandwich Islands.

Yes, the heathen can be converted. Some of them have been, and all will be, turned unto God. "Yea, all kings shall fall down before Him, all nations shall serve Him."

May all who read of Keopuolani, be encouraged to new and vigorous exertions in that work, which, though great and difficult, will, through the aid of our Almighty Helper, surely result in the universal triumph of the Gospel.

FINIS.

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APPENDIX.

BRIEF REMARKS ON THE SANDWICH ISLANDS, AND ON THE CHRISTIAN MISSION WHICH HAS BEEN ESTABLISHED THERE.

THE reader will doubtless be pleased to see some further notices of the Sandwich Islands, and of the mission which has been established there, than could properly be introduced into the preceding Memoir. Such notices, derived from sources entitled to confidence, are here inserted.

THE SANDWICH ISLANDS are ten in number, and bear the following names, written according to the orthography adopted by the missionaries, who have given to the people of those islands a written language, viz: *Hawaii, Maui, Tahurawe, Ranai, Morokai, Oahu, Tauai, Niihau, Taura,* and *Morokini.*

These islands are situated in the Pacific Ocean, between 18° 50′ and 22° 20′ north latitude, and 154° 55′ and 160° 15′ west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Hawaii being the southeastern island.

The estimated length, breadth, and superficial contents, of each island, is as follows:

	Length.	Breadth.	Square Miles.
Hawaii,	97 miles,	78	4,000
Maui,	48	29	600
Tahurawe,	11	8	60
Ranai,	17	9	100
Morokai,	40	7	170
Oahu,	46	23	520
Tauai,	33	28	520
Niihau,	20	7	80
Taura, Morokini,	Little more than barren rocks.		

Most of the islands are mountainous, and the mountains rise sometimes to a great height. The

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summits of Mounakea and Mounaroa, on Hawaii, are not less than 14,000 feet high, thus ascending into the region of perpetual congelation. That these lofty piles had a volcanic origin, there can be no doubt. The marks of ancient craters are numerous upon them; and on the side of Mounaroa, midway between the ocean and the summit, is one of the most remarkable volcanoes in the world.*

Hawaii exhibits much to the beholder that is grand and sublime. Most of the other islands, particularly Oahu, Tauai and Maui, are picturesque and romantic. Some portions of the islands are remarkably fertile; other portions have but a scanty vegetation; and others are nothing but barren lava. Oahu is probably the most luxuriant island in the whole group.

The lands most susceptible of cultivation, lie generally within from two to seven miles of the sea. The interior is broken into steep ridges and deep ravines.

The chief productions are sweet potatoes, taro, and, in some of the islands, yams. Bananas, sugar-cane, water-melons, musk-melons, cucumbers, cabbages, beans, and the cloth-plant, are also cultivated, together with a few oranges and pine-apples.

The population of the islands is estimated at 130,000. Of this Hawaii contains 85,000, and Oahu 20,000.

The islands are now subject to one government, consisting of a king, and a considerably body of chiefs. The government, in all its branches, is hereditary. The king is regarded as owning all the lands, and possesses unlimited power. The lands are divided among the chiefs, who hold them from the king, on condition of paying tribute. The

*For an interesting description of this volcano, the reader is referred to a Journal, to be soon published in a distinct volume, of a Tour around Hawaii, by a Deputation from the missionaries on the Sandwich Islands.

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people again hold the lands from the chiefs, to whom they pay a certain portion of the produce. Within their own territorial limits, the power of the chiefs is absolute. The operation of this system upon the people, is said to be very oppressive.

The character of the inhabitants, so far as they are unaffected by the instructions of the missionaries, is lamentably debased. Theft, treachery, drunkenness, impurity, and infanticide, are awfully prevalent. The social and domestic virtues are little known. Polygamy is common, and murder by poison is believed by the natives to be very frequent.

The ancient system of idolatry is partially described in the memoir of Keopuolani. It operated only on the *fears* of its votaries. Its requisitions were severe, and its rites cruel and bloody. Grotesque and horrid wooden figures, animals, and the bones of chiefs, were the objects of worship. Human sacrifices were offered whenever a temple was to be dedicated, or a chief was sick, or a war was to be undertaken; and these occasions were frequent. The apprehensions which the people had of a future state, were uncertain and fearful. The lower orders expected to be slowly devoured by evil spirits, or to dwell with the gods in the burning mountains.

The several professions, such as that of the fisherman, the tiller of the ground, and the builder of canoes and houses, had each their presiding deities.. Household gods were also kept, which the natives worshipped in their habitations. The volcanoes had, moreover, a superintending power, the goddess Pele, who was much dreaded. One merciful provision, however, had existed from time immemorial, and that was sacred enclosures, places of refuge, into which those who fled from war, or from any violent pursuer, might enter, and there be safe. Some description of these will be found in the Journal already mentioned.

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The history of the islands cannot be traced with certainty to any distant period. The first chapter of the preceding Memoir relates the principal facts, that are known previous to the death of Tamehameha I; and more recent occurrences are frequently alluded to, in other parts of the work.

The system of idolatry, so far as it was connected with the government, was abolished by Riho-riho, sometimes called Tamehameha II, the son and successor of Tamehameha I. This was done in 1819, before Christian missionaries came into his dominions, and was owing to three causes: —*First,* a desire to improve the condition of his wives, who, in common with all the other females of the islands, were subject to many painful inconveniences from the operation of the *tabu;** *secondly,* the advice of foreigners, and some of the more intelligent chiefs; and *thirdly,* and principally, the reports of what had been done by Pomare, in the Society Islands. A few of Riho-riho's subjects revolted, in consequence of this measure; but Karaimoku, his general, defeated them, in a decisive battle at a place called Tuamoo, and peace was soon restored. At this time, missionaries were on their way from the United States, and, a few months afterwards, arrived with the Gospel of Jesus Christ.

On the 4th of April 1820, Messrs. Bingham and Thurston, the two clerical members of the mission, were introduced to the King at Kairua, the principal place on Hawaii, where he then resided. They laid before him the design of their embassy, and requested permission to settle as religious teachers, on the different islands. Some foreigners opposed, and a few of the chiefs were not perfectly cordial; but Karaimoku, Keopuolani, and others, were in their favor, and the King said, "Let them remain a year, and we shall know what to

*See Memoir, p. 15.

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do." A part of the number accordingly took up their residence at Kairua; others went to Tauai, of which Taumuarii (Tamoree) was king: but the main body settled at Honoruru, on Oahu, where is the most convenient and most frequented harbor for shipping in the whole group of islands.

At the close of the year, the King left Kairua; when the missionaries, who had resided there for eight months, removed to Honoruru.

The missionaries found the language altogether unwritten; and the great prevalence of liquid sounds rendered it exceedingly difficult to settle the orthography. They however applied themselves diligently to the work, and made continual and very encouraging progress. An alphabet was agreed upon, in which every sound had its appropriate sign. Every word is spelled exactly as it is pronounced, and thus the art of reading and writing the language is rendered simple and easy.

In the beginning of 1822, so much progress had been made, that the printing press, which the mission had carried from this country, and which is doubtless to become a mighty means of promoting knowledge and holiness in the islands, was put into operation, and the first sheet of a Hawaiian spelling book was printed. This work was soon in great demand among the natives.

But though considerable instruction had been imparted, through interpreters, and by other means, at the missionary stations, and during tours on several of the islands; none of the missionaries had made so much progress in the language, as to preach to the natives without an interpreter, until the arrival of the Rev. William Ellis in the spring of 1822. He came from the Society Islands, on his way to the Marquesas, in company with the Rev. Daniel Tyerman and George Bennet, Esq., who had been sent as deputies of the London Missionary Society to their missions in the South Seas. Mr. Ellis had labored

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six years in the Society Islands, was well acquainted with the Tahitian language, and found the analogy between that and the Hawaiian dialect so great, that, in a few weeks, he was able to use the latter fluently. He accordingly soon began to preach the Gospel to large and attentive auditories.

With Mr. Ellis, came two Tahitian chiefs, who were sent, with their wives, by the churches of Huahine, as missionaries to the Marquesas. These, immediately after their arrival, were invited to a council, by the king and chiefs of the Sandwich Islands, where it was discovered that various reports, affecting the influence of the mission, were totally without foundation. The natural consequence was a great increase of confidence, on the part of the rulers of the islands, in the American missionaries.

The Sandwich Island chiefs invited Mr. Ellis and the two Tahitians to take up a residence among them. To the joy of all parties, this application was successful. Mr. Ellis went to Huahine for his family in the fall of 1822, and returned with them on the 4th of the February following.

Thus strengthened, the progress of the mission was much accelerated; and an additional impulse was given by the arrival, in April, of a new reinforcement of missionaries from this country.

There are now six missionary stations:—on Hawaii, three; on Oahu, one; on Maui, one; on Tauai, one.

At each of these places a church has been erected by the chiefs, and the public worship of God is regularly attended on the Sabbath. Schools are established at the several stations, embracing, in the whole, more than a thousand scholars. In many instances, the more forward pupils have been sent into other districts as teachers, and the ability to read and write is daily extending among the people. Epistolary correspondence among the chiefs, has become common. Scarcely a vessel

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passes from one island to another, without carrying many letters, composed by natives in their own language; though, until convinced of the contrary by the missionaries, they regarded the "speaking letter" as a magical operation, quite beyond their powers of attainment.

Besides the spelling-book already mentioned, two thousand copies of a hymn book, containing forty-seven "Songs to Jehovah the true God," in the Hawaiian language, have been printed, and the work is read by the natives with much interest. Preparations are now making for the translation and printing of the New Testament.

It is believed that every considerable chief on the islands favors the missionaries, the meliorating tendency of whose influence is already to be perceived in an edict prohibiting infanticide, and in the mildness—altogether unprecedented in those islands—with which the late war on Tauai was conducted. Many of the warriors on the side of the king, were from the schools at Honoruru; and the vanquished were not slain, but were sent by Karaimoku to their lands, with injunctions to attend to the *"palapala,"* as the system of instruction is denominated. In some instances, the observance of the Sabbath has been enjoined by authority. Marriage has been introduced in a few cases, and also, as appears in the preceding Memoir, the Christian mode of burial. The two engravings in the Memoir, place the customs of Christianity and Heathenism in affecting contrast.

Keopuolani is a favorable specimen of what may be made of the native character, under the influence of the Gospel. Taumuarii, king of Tauai, who died in May 1824, is another. A Memoir of him is promised by one of the missionaries, and may be expected at a future period. There are also several living chiefs, whose exemplary lives give great satisfaction to the missionaries.

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Much indeed remains to be done: but there are many animating encouragements to persevere in Christian exertion. There is probably not a judicious friend of the mission, whose expectations have not been transcended. The evidence that Almighty God looks kindly upon the enterprise, is overwhelming. Who is on the Lord's side? Let him not hesitate to lend his decided and generous aid. Every thing is to be hoped from prompt and vigorous action; and much to be feared from vascillating and feeble efforts.

CORRESPONDENCE OF NATIVE CHIEFS.

Letter to Piia, a chief woman in Oahu, and sister of Kaahumanu, written by Laanui, her husband, who, after the attack upon Karaimoku at Tauai, went down with other warriors to his aid.

(The Original.)

Waimea, September 7, 1824.

Aroha ware ,oe, e na kaikunane elua,

Eia kau vahi olero. Aole ou wahi pio. Hoorohe no au i ka olelo a ke Akua, a ka mea i olai makou, nana i pali ka poka o makou, o ka Haku o kakou; o ko makou mea no ia i nele roai. I ke kaua ana, a hee no ka enemi, o kou oki no ïa, aole au i hele i ka imi pio; noho no au me ko kaikunane, me Hoapiri. Hoi no ko kaikunane i Waimea, o ko makou noho roa no ïa, i ka nuku muliwai. Aole roa au wahi pio iti e hooili aku aila hoi ia oe. Pau ia orero.

Eia keia wahi olelo au ia oe. I hoonoho ko kaikunane ia oe i Oahu, a laila au e hoi aku. Aka hoi i horo mai no hoi oe me ko kaikunane, aole hoi ana. Nui roa kou aroha ia oe. Aroha o Haia. Aroha oukou a pau roa. Pau no ia.

LAANUI.

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(Translation.)

Waimea, September 7, 1824.

To you and your two sisters affection only.

This is my communication. I have no captive. I regard implicitly the word of God, of Him by whom we live, who warded off the balls from us, who is our Lord and yours, and through whom alone we are without [captives.] In the midst of the battle, when the enemy fled, there I left off. I went not to search for captives. I remained with your brother, with Hoapiri. When your brother returned to Waimea, we returned, and when we reached Waimea, there we abode, at the mouth of the river. Therefore I have no captive at all to send up to you. This word is finished.

Here is this word of mine to you. Should your sister cause you to remain at Oahu, then will I return. But should you come down with your sister, I shall not return.

Great is my affection for you. Attachment to Haia. Attachment to you all. It is ended.

LAANUI.

Translation of a letter from Kaahumanu to Rihoriho, late king of the Sandwich Islands, written about a month after the latter had sailed on his voyage to England, where he died in July 1824.

January 1, 1824.

Rihoriho king of Hawaii;

Attachment great to you two.*

We are dwelling in friendship with the steward of your lands.

Let a ship come for me. Write ye two to me when a ship comes this way.

There shall be houses for you; three houses, wooden houses; in Hiro** one house, in Maui one

*Meaning the King and Queen.
**A District of Hawaii.

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house, in Oahu one house. I am recovered from my sickness. I shall continue here, and should sickness come, I shall be rewarded by your feelings of kindness towards me.

One month have you been gone. In the second month I am going to Hiro to abide.

Quickly let the ship come for me.

Under the influence of your brother,* all is well in your lands here.

KAAHUMANU.

Affection from *Piia, Laanui, Eeka, Kaaoaoila, Karaikoa.*

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*Karaimoku, so called by courtesy.

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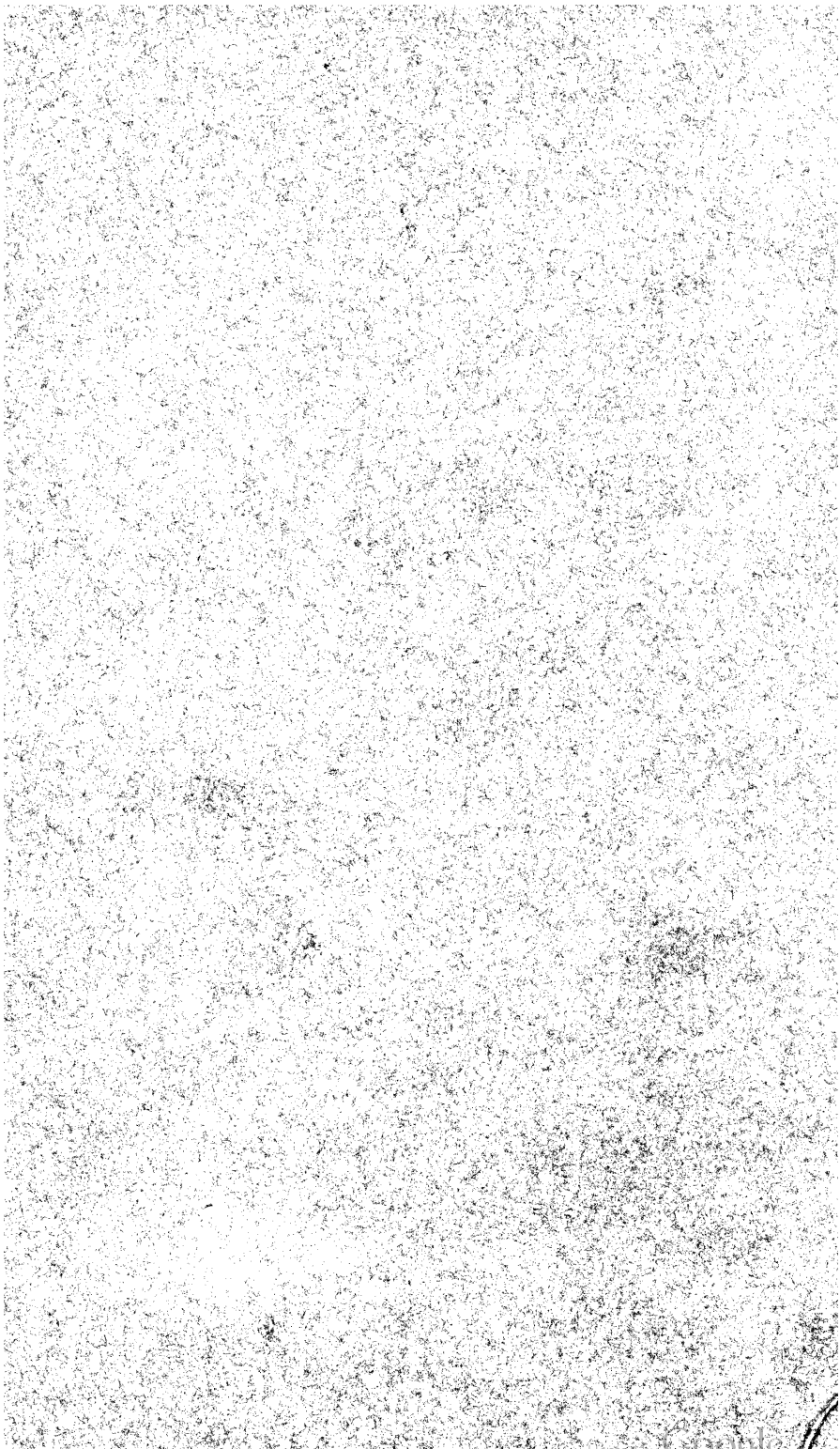
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